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Archaeology and the Book of Mormon, Part XI-B: Symbols of Quetzalcoatl and Teotihuacan

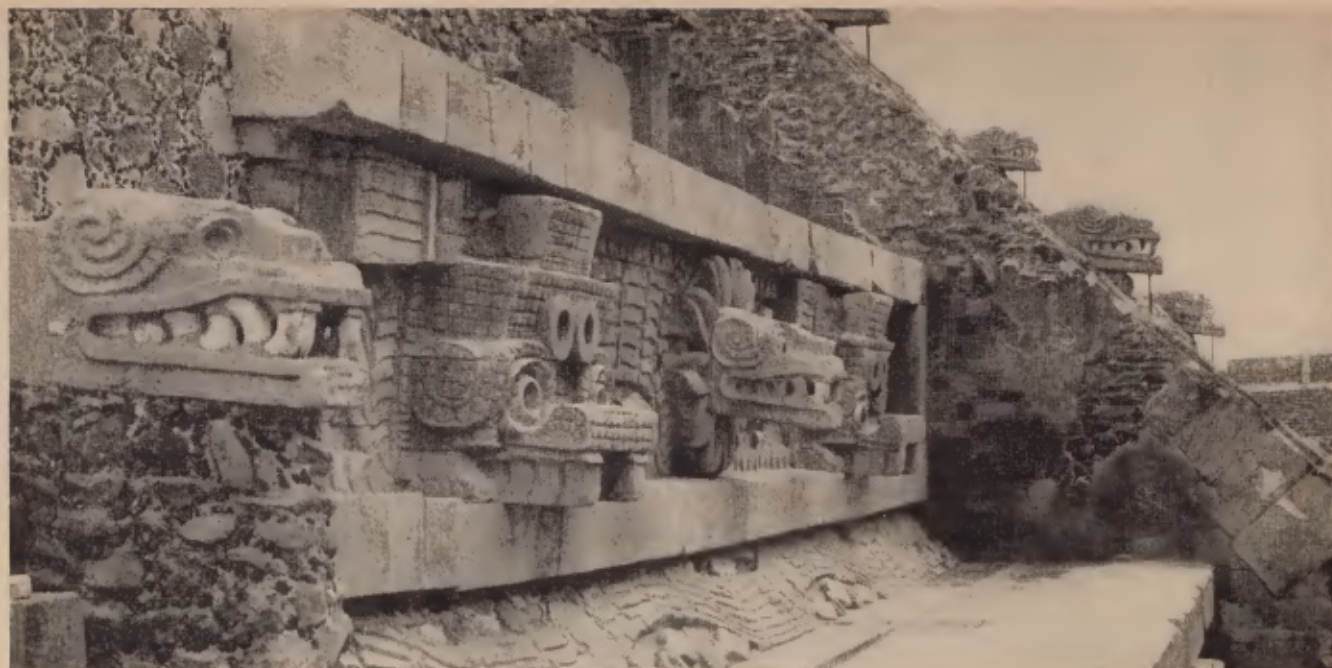
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Abstract: This series is a comprehensive compilation of archaeological artifacts in Mesoamerica that relate to Book of Mormon places and peoples. It is copiously illustrated with photographs of buildings, pottery, statues, and carvings. The series includes evidences of Christ's appearance to the Americas and reviews ancient Mayan writings, including *Title of the Lords of Totonicapan*, the *Popol Vuh*, the *Annals of the Cakchiquels*, and the *Works of Ixtlilxochitl*. The author also discusses white and dark people in ancient America. The twelfth and final part concludes the series.



Temple of Quetzalcoatl at Teotihuacan, Mexico. Quetzal feathers and serpent heads, symbols of Quetzalcoatl, the "White Bearded God."

PART XI—B

Symbols of Quetzalcoatl and Teotihuacan

CONCLUSION

THE LAST ARTICLE of this series in the April issue of the ERA introduced the subject of the symbols of Quetzalcoatl. Special emphasis was given to the archaeological site of Teotihuacan, Mexico, describing its gigantic Pyramid of the Sun, its less massive Pyramid of the Moon, and its famous quadrangle and Temple of Quetzalcoatl. The latter, adorned with huge serpent heads surrounded by quetzal feathers—symbols of Quetzalcoatl, is to me the most important structure at this archaeological site.

On my first trip to Teotihuacan in 1941, those serpent heads seemed to me to be grotesque and almost repulsive; and so I was confronted with the problem of trying to ascertain why the inhabitants of ancient America employed such a noxious creature as the serpent, along with the resplendent quetzal bird, to symbolize the glorious and radiant resurrected Savior—the "White Bearded God." This article gives the results of my research and thereby endeavors to explain why the ancient Americans used the quetzal bird and the ser-

pent—the rattlesnake specie—as symbols of Quetzalcoatl.

By 400 A.D. the religion of the Nephites and Lamanites had degenerated into pagan practices, and the former people as a nation had been exterminated in a terrible war fought on and near the Hill Cumorah. The survivors of that last war—some of whom were white in color and of Nephite stock and other bronze in color and of Lamanite lineage¹¹—held sacred in their memories and traditions the knowledge of the greatest event that ever occurred in ancient America, namely, the visitation of Jesus Christ, the resurrected Lord, to their progenitors in the Book of

Mormon days. Although a universal apostasy prevailed, the teachings received directly from the Master having been adulterated, yet certain momentous events had made an everlasting impression on the inhabitants of ancient America. The greatest of these was the appearance of Jesus Christ to the inhabitants of the Western Hemisphere, as was explained in the three previous articles of this series in the ERA.

On February 4, 1956, in the city of Totonicapán, Guatemala, I and others had an interview with Jesus Caranza Juarez, a member of the Quiché Maya religion and an expert in Indian traditions, for the purpose

THE IMPROVEMENT ERA

ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY



—Photo by Otto Done

Jade, a symbol of Quetzalcoatl, dating in the early Christian centuries, from a tomb in the Mayan archaeological site of Kaminalyuyu near Guatemala City. Guatemala Museum.

of acquiring as much knowledge as possible regarding those people. One of the first things he told us was the fact that since men may be killed in war the women have been the principal preservers of Quiché traditions from ancient times to the present day. Girls learned thoroughly the most cherished traditions and in turn taught their daughters. Also, according to Quiché custom, certain women—perhaps the most intelligent ones of the tribe—were selected to be especially trained in Indian traditions. One of these, an old lady 82 years of age, was brought in to rehearse to us certain of the Quiché Maya traditions.

Mr. Juarez also informed us that certain men were selected to become priests. As part of their training they became thoroughly conversant in Mayan traditions, which knowledge they transmitted to their successors. Through memory and by word of mouth Indian traditions have been accurately transmitted from generation to generation.

Thus mothers of the apostate descendants of Book of Mormon peoples have helped to keep alive the most cherished traditions by telling them to their children. Also, it would be natural for tribal chiefs to rehearse in their council meetings their distorted accounts of the "White Bearded God"; and perhaps the youth, especially those who were being trained for the priesthood, were quite thoroughly instructed by the Indian priests, since religion was the culture center and dominating force of the Maya, Aztec, Toltec, Zapotec,

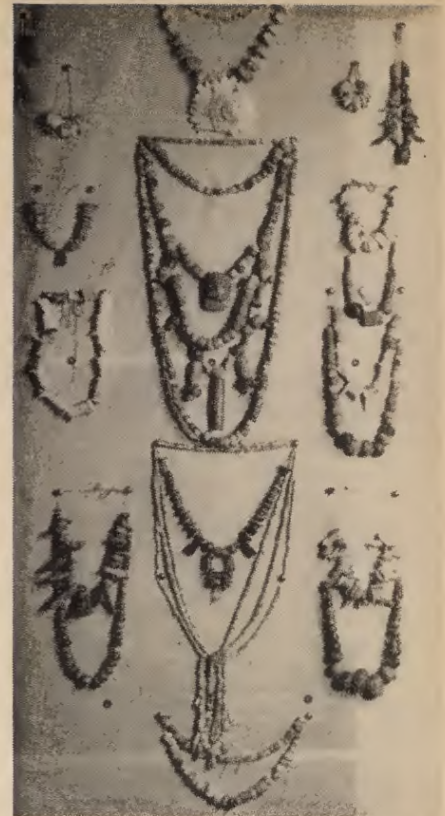
and other great Indian tribes of Mexico and Central America. In the words of Helen Augur:

The outstanding quality of the Middle America culture is that it was a tremendous religious movement. Every ancient site was a ceremonial city dedicated to the gods; all those beautiful objects we see in museums were visible forms of worship. . . .¹³

Thus the story of the sudden appearance of the "White Bearded God" to the ancestors of the American Indians and his great contributions to their culture had its origin in the marvelous visitations of Jesus Christ, the crucified and Resurrected Lord, whose descent from heaven to teach the ancient Americans is so beautifully delineated in the Book of Mormon. Of course the Indians told the story of Christ's ministry on the Western Hemisphere in a variety of distorted forms.

How were they best to preserve through the generations these glorious traditions which were so dear to their hearts? They must have symbols. Throughout all of history symbols have been used by human beings, not only to convey to their minds important and great events, teachings, doctrine, and the understanding and remembrance of divine truths, but also by symbols those truths were preserved from age to age. Since Jesus Christ's mission was to give to the world the gospel and through it and his death and resurrection bring about the atonement, continuously a significant phase of the gospel has been the use of symbols to remind faithful worshippers of the Messiah

¹³Helen Augur, *Zapotec* (New York, 1954), p. 161.



—Photo by Otto Done

Jade from Mayan tombs in Yucatan, Mexico. Alberto Marqucz's private museum, Merida, Yucatan, Mexico.

and his mission. For example, after the expulsion of Adam and Eve from the Garden of Eden, God gave them the law of sacrifice to symbolize the atonement of Jesus Christ, the sacrificial lamb being offered in ". . . similitude of the sacrifice of the Only Begotten of the Father."¹⁴ From gen-

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¹⁴Moses 5:4-8.

Jade from Zapotec tombs at the archaeological site of Monte Albán, near Oaxaca, Mexico. Oaxaca Museum.

—Photo by Vernald W. Johns



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(Continued from preceding page)

eration to generation following their exodus from Egypt, the children of Israel observed the Feast of the Passover. Perhaps the most important symbol used on those occasions was that of the paschal lamb—"a lamb without spot or blemish"—which symbolized the sacrifice of their long-looked-for Messiah. In the meridian of time the Master supplanted the law of sacrifice by sacrament. He gave his followers in Palestine, as well as the inhabitants of ancient America, the commandment to observe the Lord's Supper in memory of his flesh and blood which was shed for mankind.¹⁵ Since that day the sacrament symbols have been held very sacred by Christians.

We learn from the Pearl of Great Price that through divine sources Enoch was taught the gospel of Jesus Christ. On a certain occasion the voice of the Lord spoke to him and explained the atonement, saying "... through the blood of mine Only Begotten, who shall come in the meridian of time"¹⁶ shall the atonement of mankind be consummated; and then the Lord declared:

And behold, all things have their likeness, and all things are created and made to bear record of me [Jesus Christ], both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: *all things bear record of me [Jesus].*¹⁷

This article endeavors to show how even the pagan symbolism of the American Indians bore witness to Jesus Christ.

As has already been mentioned, the Resurrected Lord appeared to the inhabitants of ancient America. A beautiful account of this visitation is given in the Book of Mormon.¹⁸ The people, vast numbers of whom had assembled in front of the temple at Bountiful, saw him "... descending out of heaven" as if he were a bird; "And he was clothed in a white robe."¹⁹

Following these marvelous events, Jesus Christ taught the people the same gospel that he had previously proclaimed in Palestine. He also performed many mighty miracles.

During a period of many days, multitudes of people associated with the resurrected Lord, even Jesus Christ. He was radiant and beautiful with a splendor which surpassed all descriptions. The Nephite historian informs us that his garments and body "... did exceed all whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof," and "... the light of his countenance did shine upon them."²⁰ Finally he ascended back into heaven to dwell with God, the Eternal Father.²¹

After the close of the Book of Mormon period, when mothers rehearsed the Indian traditions regarding the "White Bearded God" who had visited their ancestors, when native priests and Indian chiefs explained these astounding events to the young men, young ladies, and to the warriors, how best could they make their accounts of their traditions vivid and cause those whom they taught to comprehend most completely? The answer came by the employment of symbols.

In the jungles of Guatemala and southern Mexico, there has lived since ancient times one of the most gorgeous birds in the world. Some people have called it "the bird of paradise," but "quetzal" is the name

¹⁵*Ibid.*, 19:25.
¹⁶*Ibid.*, 18:30.



Jesus Caranza Juarez, a member of the Quiché Maya religion, and an 82 years old Quiché Maya lady, Quiché tradition bearers at Totonicapán, Guatemala.

by which it is usually known. It has resplendent, long, green tail feathers, certain ones of which measure three and one-half feet in length. A famous Catholic missionary, Father Bernardino de Sahagun, described the quetzal bird as follows:

There is a bird in this land called Quetzaltotol; it has very rich and colorful plumage; the bill is sharp and yellow, and the feet are yellow. It has a feather tuft on its head, like a rooster's comb. It is ... the size of a magpie of Spain. The tail feathers are called Quezalli and they are very green and shiny. They are wide like the leaves of reeds and they bend when the wind hits them and they shine very beautifully. These birds have some black feathers in the tail with which it covers these rich [green] ones which are in the midst of the black ones. The black feathers are very black on the outside, and on the inside are the rich dark green feathers, they being not very long nor wide. The tuft this bird has on its head is very beautiful and glossy ... and the bird has a red and glossy neck. ... The neck, on the back, and entire back of the bird has resplendent green feathers. Under the tail and between its legs it has a delicate feather of clear green color, soft and resplendent; on the veins or elbows of the wings are green feathers, and black ones under the wings. ...²²

The recent Dr. Sylvanus G. Morley, one of the greatest Maya scholars who has ever lived, stated that the

... famous quetzal, the national bird of Guatemala, one of the most gorgeous birds in the world, is almost exclusively confined to the highlands of Guatemala and Honduras and the adjacent mountains of Chiapas, [Mexico].²³

Morley also tells us that

The gorgeous, iridescent, blue-green tail feathers of the quetzal, sometimes three feet long, seem to have been reserved [in pre-Columbian time] for the rulers alone.²⁴

He points out that among the Indians of Guatemala today

The royal color is green because green is the color of the highly prized quetzal bird, whose plumage was reserved for the rulers.²⁵

As the quetzal bird flew through the air and the brilliant rays of sunlight reflected the resplendent gorgeousness of the colors of its plumage, especially the green, it reminded the ancient Americans of the beauty and glory of Jesus Christ who had descended from heaven through the air to visit them and later returned into heaven in like manner, as proclaimed in their traditions of the "White Bearded God." Since Christ did pass

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¹⁸Mark 14:23-24; 3 Nephi 18:2-12.

¹⁹Moses 6:52.

²⁰*Ibid.*, 6:63.

²¹3 Nephi 11:8-14.

²²*Ibid.*

²³Bernardino de Sahagun, *Introduction al Primer Libro de la Historia*, Libro 11, Cap. 2, Sec. 1.

²⁴Sylvanus G. Morley, *The Ancient Maya* (Palo Alto, California, 1947), p. 6.

²⁵*Ibid.*, p. 197.

²⁶*Ibid.*, p. 409.

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through the air in a manner that the people had seen only birds do in their time, what could be more appropriate to the minds of those people in symbolizing the central character in the greatest event that had occurred in the New World than to take as a symbol for him the beautiful quetzal bird? It portrayed all the splendor, the radiance, and the beauty of which the Indians' minds were capable of conceiving.

Perhaps at first when the story of Christ's appearance was told and retold, the "White Bearded God" was said to be as gorgeous, as radiant, as beautiful, and as splendid as the quetzal bird. As time passed, however, his name came to be more or less synonymous with the resplendent bird, the name "quetzal" actually becoming part of the name the Indians applied to the "White Bearded God."

Jesus Christ had informed the ancient Americans that he was the "resurrection and the life"—the "light and the life of the world."²⁶ Following Book of Mormon days, the American Indians realized that when springtime came the world was filled with new life and growth, the vegetation which clothed mother earth being gorgeously green and beautiful. Since the quetzal bird was primarily green in color, this fact also made it a fitting symbol of the giver of light and life to the entire world, even Jesus Christ.

Jade, being green in color, also was used extensively by the American Indians of Mexico and Central America, especially by the Mayas, as a symbol of Quetzalcoatl. Burial masks, beads, pendants, bracelets, and other ornaments made of jade have been dug up in large quantities in connection with ancient Indian burials. Murals on the walls of Bonampak and other archaeological places supply added evidence that the priests and rulers who were adorned with quetzal feathers were also bedecked elaborately with jade objects, all of which testify that these ancient Americans were worshipers of Quetzalcoatl, the "White Bearded God."

Coatl, the ancient Mexican word for serpent,²⁷ constitutes the latter half of the name Quetzalcoatl, the title by which the "White Bearded God" was known by many of the

aborigines at the time of the Spanish conquest. This appellation came about as a result of the Indians' extensive use of the serpent as a symbol of Quetzalcoatl, whom we have identified as Jesus Christ in previous ERA articles. The importance of the serpent-symbol was described by Edward H. Thompson as follows:

... The symbol of the Feathered Serpent—the body of the rattlesnake, covered with the plumage of the quetzal bird—was to this old civilization what the Cross was to the Christian and the Crescent to the Saracen. Under this symbol the culture hero Kukul Can—Feathered Serpent—of Yucatan, Quetzalcoatl of the Aztecs and earlier peoples, was first revered, then deified and worshipped.²⁸

Count Byron Khun de Prorok points out that

The God Quetzalcoatl, a white God, took the name "Feathered Serpent." ... And there was a singular identification, significant in its completeness, of the sign of the Plumed Serpent with the signs of Egypt and the traditional delineation of the serpent in the Garden of Eden.²⁹

Members of the Church of Jesus Christ of Latter-day Saints are informed that in the very beginning of human history the serpent became identified with Satan and in a certain sense became a symbol of the Prince of Darkness; however, peculiar as it may seem, also in very early times the serpent became identified with the crucifixion and atonement of Jesus of Nazareth and hence it became a symbol of the Son of Man. Only this latter concept, i. e., identifying the serpent as a symbol of Jesus Christ, is discussed in this article.

As far as is known, the *coatl*, or *serpent*, was first used in ancient Israel as a symbol of the crucifixion and atonement of Jesus Christ, "the Anointed One." Since the Son of Man was proclaimed by the prophets to be the giver of resurrection and life to the world and eternal life to those who would keep all of his commandments, the serpent, who played such a prominent part in the Garden of Eden story, became an appropriate symbol of the Master and of his crucifixion and atoning sacrifice.

While traveling through the wilderness on their exodus from Egypt, the Israelites had an experience which became the basis for an added inter-

pretation of the serpent-symbol. Many of the Israelites were bitten by serpents and were thereby poisoned. God commanded Moses as follows:

Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.³⁰

Prophets later on compared the crucifixion and atonement of Christ with the brazen serpent that Moses placed upon the pole. Just as those who were obedient to God's commandment to look upon the serpent with faith and be healed, so are those healed of spiritual defects and eventually given resurrection and eternal life who take upon them the name of Christ and keep his commandments.

Dr. Maurice H. Farbridge, in his book *Studies in Biblical and Semitic Symbolism*, informs us that the serpent was the principal symbol of the hoped-for Messiah from the time of Moses until about 700 B.C. A brass serpent on a pole or beam was maintained as a representation of the Messiah in the chief temple of the Israelite nation during that period of approximately 500 years' time.³¹

Jesus Christ while in mortality clearly identified the serpent symbol with his own crucifixion. We read the following in the New Testament:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life.³²

The Nephites, who were of the seed of Israel, migrated from Jerusalem to America about 600 B.C. They brought with them to the New World the concept of the serpent as a symbol of Jesus Christ, his crucifixion, his powers to heal, and to give life, including eternal life. Nephi, the first historian of his people, wrote:

And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God [Jesus Christ] liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise

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²⁶Numbers 21:8-9.

²⁷Maurice H. Farbridge, *Studies in Biblical and Semitic Symbolism* (New York, 1928), p. 75; H. P. Smith, *Old Testament History* (New York, 1903), p. 240.

²⁸John 3:14-15.

²⁹Edward H. Thompson, *People of the Serpent* (New York, 1932), p. 195.

³⁰Count Byron Khun de Prorok, *In Quest of Lost Worlds* (New York, 1935), pp. 123-124.

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up before them, . . . there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.³²

Approximately twenty years before the birth of Jesus Christ, another Nephite prophet, whom we know as Nephi the son of Helaman, delivered a powerful sermon on the coming of the Messiah. In that sermon he definitely connected the serpent as a symbol of Jesus Christ. To quote:

Yea, did he [Moses] not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

And as many as should look upon that serpent should live, even so many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.³³

Alma also taught the Nephites that the serpent was a symbol of Jesus Christ. To quote:

Behold, he [the Son of God] was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.³⁴

And then Alma described the atoning powers of Jesus.

From the evidence already presented, the fact becomes apparent that the serpent was a Christian symbol, established in ancient Israel at least as early as the days of Moses and carried forward on the Western Hemisphere by the Nephites to the close of the Book of Mormon period. Its purpose was to remind the people of the crucifixion of Jesus Christ and of his great saving powers.

It was natural for the descendants of the Nephites and the Lamanites as the years passed to continue with such a symbol, adding adulterated religious practices and altered ideas to the more refined serpent symbol as held in the Book of Mormon days. Thus the Indian descendants of Book of Mormon peoples distorted the serpent symbol into the various pagan forms that were found in Mexico and throughout Central America by European missionaries following the Spanish conquest. Although the quetzal-serpent symbols are degenerated pagan reminders of the "White Bearded God," they also serve as reminders of the true Savior who had

once visited ancient America and had given his gospel to its inhabitants.

While visiting thirty-two archaeological sites and museums in Mexico and Central America during the winter of 1954-55, I saw the quetzal-serpent symbolism practically everywhere. Feathered serpents appear on façades of temples and palaces, on ceramics, in stone sculptured works, and in gold representations. Also, according to Lord Kingsborough, "Rep-

resentations of the lifting up of serpents occur in Mexican paintings,"³⁵ which show that they used it to symbolize the crucifixion of Quetzalcoatl.

Bearing all of the foregoing discussion in mind, what did I see on my last trip to Teotihuacan? Instead of repulsive, ugly, grotesque serpents, I saw on the front of one portion of the temple six beautiful serpent

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³⁵Lord Kingsborough, *Mexican Antiquities*, cited in John Taylor, *Mediation and Atonement* (Salt Lake City, 1882), p. 203.

In looking at our loved ones

Richard L. Evans

SOMEONE ONCE wrote, "If the stars came out only once a year, the whole world would go out and look at them."¹ But since they can so easily and so often be seen, we become accustomed to them and let them seem somewhat commonplace. Likewise, if we saw our loved ones less, or faced the fear of losing them, or saw them not at all, we should surely soon learn some new lessons in appreciation. It is true that we sometimes seem to take for granted those we love and live with, and would do well sometimes to step aside and see them as if we'd never seen them before—or, more poignantly than this, to see them as if we'd never see them again. Blessedly we shall. But still it is a wise and wonderful thing to appreciate people in the present, to appreciate those on whom we have the closest claims, and not reserve altogether our best appearance and performance and our most polite approach always for those outside the family circle. Gratitude and gracious custom and courtesy should have their place at home. There is, in fact, as some have found, a kind of love and courtesy and consideration that can come into a home and make its drudgery no drudgery at all, and make the daily round of routine tasks seem but to be a blessed service. This can be so when appreciation is present—not only a silent, implied appreciation, but also an inner and outer evidence of it—such as is actually shown and said. But we leave some things, too many things, too long unshown, unsaid—and assume that they can wait—that they will be understood without any outward evidence or utterance. In short, we assume that the "stars" will always be there. No doubt they will—but there are times when we should look at them (and at our loved ones) with seeing eyes and understanding hearts, and with the blessed power of appreciation. One of the real tests of character is the test of courtesy, the test of consideration toward those we love and live with—and the generous heart that says and shows them how wonderfully much they mean. To repeat again an observation of the past: Of all the things there are to belong to, there is no finer thing to belong to than an honorable, and affectionate family—and it will be so, always and forever.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, FEBRUARY 26, 1956

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¹Author unknown.

³²Nephi 25:20.

³³Helaman 8:14-15.

³⁴Alma 33:19.



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(Continued from page 330)

heads, surrounded by quetzal feathers, and six comparable ones on the other side, making twelve. I also observed that there had been twelve serpent heads up the edges of the staircase—six on each side. Each serpent head contained twelve teeth. I saw a repetition of the number twelve in temples, there being four on the north, four on the west, and four on the south side of the Quetzalcoatl quadrangle.

The Temple of Quetzalcoatl now appeared to me to be a beautiful building which had been erected in honor of Jesus Christ by a "... people who were skilled in many fields,

mainly scientific and artistic. . . .³³⁷
"... Teotihuacan must have exemplified the best work of which a culture was capable."³³⁸ I now observed their objects, which appeared to me to be beautifully carved. I had learned to admire the craftsmanship of the Teotihuacan artisans, and to agree with Vaillant's statement that "... the Temple of Quetzalcoatl, Feathered Serpent, the God of Learning, is splendid enough to qualify as the edifice for which Milt was renowned."³³⁹

I had also learned that Teotihuacan

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³³⁷Archaeology in Mexico, op. cit., pp. 12-13.
³³⁸George C. Vaillant, *The Aztecs of Mexico* (New York, 1950), p. 75.
³³⁹Ibid., p. 71.

"... of Things Not Seen"

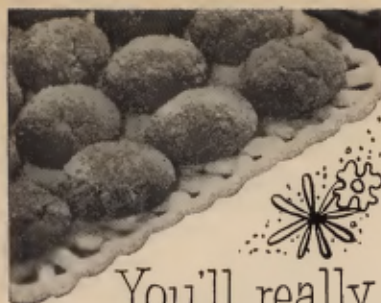
Richard L. Evans

IN A SENSE we should never be content with what we know. But neither should we be cynical about what we don't know. With a little knowledge, there is always the danger of assuming that what we don't know isn't so, that what we can't see isn't there, that what lies beyond our eyes and explanation is beyond the realm of reality. But the fact that we don't know something doesn't mean that it isn't so. There are so many compelling questions that we cannot answer right now; but there were more questions that we couldn't answer a century or a decade ago. Infinitely much that we cannot now see is as real as what we can see, and for the cynic to say, "It isn't so because I haven't seen it," is sheer shortsightedness. It has been our "faith in the substance of things not seen" that has kept the minds and spirits of men moving forward into the illimitable future. And even an acutely inquiring mind must learn to accept much on faith, while searching and waiting for the final and ultimate answers. When it comes right down to ultimate answers, it is doubtful if we even know what makes a muscle move. We may know part of the process, and we see some of the results, but we simply cannot say for sure how stored energy instantly becomes controlled mechanical motion. And it would seem that men who do not even know for sure what makes a muscle move have much reason to be humble in approaching all our other unsolved problems, and much reason for dependence upon Divine Providence. There is infinitely more to be discovered and revealed in man's eternal march; there is infinitely much that we must accept on faith—faith, with thankfulness for what we do know (which is more than we wisely use); faith in the substance of things not seen, which, if we walk humbly with hearts and minds open to truth, will surely sometime unfold before us.*

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MARCH 11, 1956

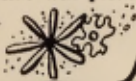
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| 1 1/4 teaspoons Clabber Girl Baking Powder | 1 egg |
| 1/4 teaspoon salt | Chocolate pieces or shelled, salted, whole peanuts |
| 1/4 cup shortening | 3 tablespoons granulated sugar |
| 1/4 cup peanut butter | 1/2 teaspoon grated orange rind |
| 1/4 cup firmly packed brown sugar | |

Sift together flour, Baking Powder, and salt. Cream together thoroughly the shortening, peanut butter, brown sugar, and honey. Beat in egg. Stir in dry ingredients until blended. Form into 1-inch balls; insert 1 chocolate piece or 1 peanut meat into center of each ball and reshape. Combine granulated sugar with orange rind and roll "balls" in this mixture. Place balls 2 inches apart on ungreased cookie sheet. Bake in a 375° F. (moderate) oven 12 to 15 minutes or until lightly browned and crackled. Cool on cake racks.

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ARCHAEOLOGY AND THE BOOK OF MORMON

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means "the place where all go to worship the gods."⁴⁰

As I visited the various archaeological sites and museums, everywhere I looked I saw temples, pyramids, pottery, representations of men, and numerous other things, decorated with feathers of the "sacred quetzal, or bird of paradise," and serpents, as well as serpent heads, all symbolizing Quetzalcoatl or Jesus Christ. These

⁴⁰Archaeology in Mexico Today, op. cit., pp. 12-13.

had been made by master artists in murals, stone work, wood carvings, and clay. I marveled to learn that through many pagan generations following the close of the Book of Mormon period to the present time the American Indians had carefully, accurately, and artistically—although in a degenerated and adulterated form—in their quetzal-serpent symbols fulfilled the words of Jesus Christ wherein he declared that "... all things bear record of me."

(The End)

THERE WERE JAREDITES

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self represented as the mother-goddess, 'a combination that strikes the modern mind (including your own) as ridiculous, but that is not so alien from ancient sentiment or unfamiliar in the speculation of the mystics and gnostics,' the latter of Egyptian origin, you need hardly be reminded.⁷³ The confusing of the sexes in royal ceremonies is a highly characteristic Egyptian usage. Bear in mind now that in their capacity as rightful heirs to the throne, Pharaoh and his son were completely identified with the "Two Ladies," who are never absent from a coronation scene, no matter who else is missing. What was the expression Professor Schwulst just quoted from Gardiner? The king was 'identified in his own person' with the "two ladies." Here you have it very plainly."

"But isn't this simply the well-known Egyptian judgment scene?" F. protested, "the one found so often in funeral texts?"

"If you want to call a 'typical' scene one from which the most essential elements have been removed and to which conspicuous but totally unfamiliar figures have been added, you might have a case," Blank countered.

"But you can find these figures in any collection of Egyptian drawings—all of them. . . ."

"That is the key to the whole business, I believe. What we have here are conventional figures in an unconventional order. They were obviously drawn by an Egyptian; even the bad engraving cannot conceal the authentic and inimitable Egyptian style; but it was an Egyptian labor-

ing to tell an unfamiliar story using the conventional figures that he had been trained to draw. I can best illustrate my thesis by another picture from the same book." He turned to Facsimile No. 1. "What do you see here?"

"Obviously an embalmer at work," said F. jauntily. But Professor Schwulst shook his head.

"There is something wrong here. As has often been observed, the canons or rules of Egyptian drawing are extremely strict and formal.⁷⁴ They specialized in funeral pictures in which there was a proper way to depict every little thing; but this is a highly unconventional scene, though I must admit with Mr. Blank that it was surely drawn by an Egyptian. I am trying to figure out what is wrong."

Blank tried to be helpful: "You will agree that the only way an Egyptian artist could draw was by setting down stock figures he had learned by heart. Now suppose someone asked such an artist to draw a completely original scene. What would he do? He would simply arrange the familiar figures of his repertoire in a new and unusual composition, and that is exactly what we have here. Turn this picture on its side, and Dr. Schwulst will immediately recognize what the man on the couch is doing."

"He is praying," the other answered without hesitation. "He is in the proper and conventional attitude of adoration—right foot thrust forward and hands raised before the face—that is the correct depicting of supplication, no doubt about it."

"So the artist was instructed to

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THE IMPROVEMENT ERA